

1157 ^{5.} Bulky Reputation: *Book 6.*

OR AN

ENQUIRY

INTO THE

CONDUCT

OF A

Certain B——p.



London: Printed for S. Baker at the Black-
Boy and Anchor in Pater-Noster-Row. 1717.
[Price Six-pence.]

Bully Reputation:

OF A

FINQUILLY

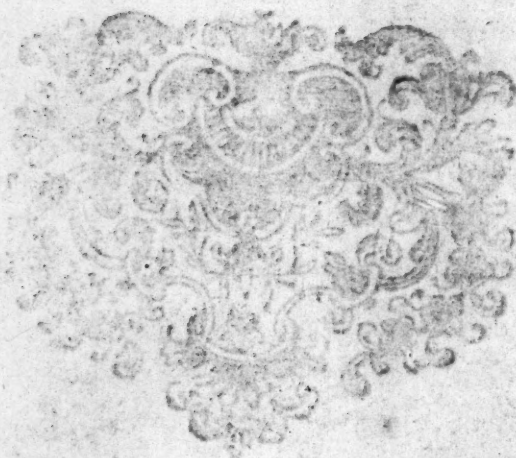
INTO THE

CONDUCT

OF A



P.



London: Printed for S. Baker at the Black-
boy and Anchor in Fleet-Street. M. 1717.
[Price Six-pence.]



Bulky Reputation, &c.



HO' so much has been said already in this Quarrel of the Bishops, that one would think nothing could be said more, and that the Cause was quite exhausted; yet such is the Folly or Weakness of the Persons concern'd, that they every Day find us not only something to say, but something absolutely necessary to be said.

There is a Bishop that has acted so unlike a Bishop, that really should not something be said to him, or for him, no Man would ever reverence the Name of Bishop again: As to what can be said *for him*, tho' it is but little that can be contriv'd in his Behalf, yet I shall do the most I can that way too; but as to the saying something *to him*, or at least of *him*, that seems absolutely necessary; Religion, Justice, and even the Importunities of the whole Town make it so.

I shall not go back to the beginning of the grand Dispute, as in other cases may be requisite; but bring the Reader in a few Words

to the *advertising Dirt-throwing* Part of it, which hitherto has indeed been little spoken to.

After the Bishop of *Bangor* had answer'd the Letter Dr. *Snape* wrote to him, which Answer I may be allow'd to suppose most of my Readers have seen; it was not long before the Doctor, *by way of Reply*, writes a second Letter to the Bishop; wherein, besides his Argument, he falls upon the Bishop of *Bangor*, for affirming a Falshood in the most solemn manner (*viz.*) *That his Sermon was preached without the Knowledge of any now living.* The Doctor assuring him, That there is a *living Man* that had both known of it, and that it was submitted to his Correction.

Dr. *Snape's* Book was no sooner publish'd, but the Bishop, justly alarm'd with so furious an Attack, and impatient so much as to wait the Publishing of an Answer by a Book or Pamphlet, which could not be done, but at the Expence of letting his Reputation suffer, so many Days, under the Reproaches of those who might believe him to be guilty; *I say*, impatient of this Delay, *his Lordship* published his first Advertisement in the *Daily Courant*, *June* the 28th, wherein he denies the Fact in the most solemn manner, and calls upon the Doctor to make good the Charge, by immediately naming the Person, or acknowledging the Mistake.

Thus far I am obliged to repeat the History of Fact, in Order to introduce this Observation.



vation, (*viz.*) *That now the Dispute was remov'd from the Argument they contended about to the Reputation of the Persons contending.* It was no more the Question, who gave the truest Account of the Kingdom of Christ, who had the truest Notions about Prayer, the Bishop or the Doctor. But who was an honest Man, the Bishop or the Doctor? Of which Controversy I have this farther to note, That they have both of them gone on till they are entirely out of the Question; and now it lies between another Bishop and another Doctor; and whether one, or both, or neither of these will appear honest, remains to be determined as the Issue of things, brings Truth to light.

Before I proceed to state the Dispute, I must be allow'd the Liberty which all the World takes, *viz.* to stand still and wonder a little at the Novelty, the Folly, the Imprudence of bringing such a Quarrel upon a publick Stage in such a manner; and not to load them heavier than the Case will bear, it must be allow'd, that the suffering a Thing to run to such an Extremity, when they both know it must fall some where upon the Head of a Divine of the Church of *England*, must of necessity argue in some of them, if not in them all, a great Indifference about that thing call'd *the Honour of Religion*, and more especially about the *Honour of the Church of England Divines.*

It is true, there is much to be said for the
Occa-

sion, and the Necessity of Vindicating *Personal Reputation*, when reflected publicly upon, by a Person who would have triumph'd over that Reputation, as if it had been a Victory in the Argument ; or at least would have strengthen'd the Argument on his side who had the Advantage in Fact. But then it must originally lye upon Dr. *Snape*, who first gave this Home Thrust at the Reputation of the Bishop of *Ba*—— ; and it must remain a Charge upon Dr. *Snape*, which, however he may be otherwise gotten out of the Quarrel pretty clean, he can never be acquitted of, no, nor excused from Blame in, *viz.* that he first brought Personal Reproach into the Quarrel ; attempting to support his Cause against his Adversary, by blackening his Character ; loading him with Infamy ; and taxing his Morals in the most positive Terms ; charging him with affirming a Falshood in the most solemn manner possible.

And were I to grant, which however I do not, nor do I see the least Foundation for it ; I say, were I to grant that Charge to be just, and that the Bishop of *Ba*—— had been guilty of the detestable Crime of *affirming a solemn Falshood*, or solemnly affirming a Falshood ; yet herein the Doctor has shewn less Regard to the Character of a *Christian Bishop*, than to the private Satisfaction of *exposing his Adversary* ; seeing the Argument had remain'd in the same Situation without it, and he had gain'd nothing by the Charge, but that

that weak Addition of lessening the Credit of the Bishop; a thing nothing to the Question, tho' some People say, it has been the only, or at least the chief Motive of beginning the Dispute, in which wicked Design they are also like to be horribly defeated.

Nor is the Morality of the Design to be justify'd, if there was such a Plot laid, viz. To weaken the Reputation of the Person who they were contending with, especially by such scandalous Reproaches; no, tho' they had been true, seeing there is a just Tenderness expressly commanded in Scripture, to be practis'd in Case of the Reputation of an offending Brother, whose Offences are not to be animadverted upon publicly the first Time, no nor the second, or the third Time, nor 'till he has refused to hear all the reasonable Admonitions directed. On the contrary, here is a Divine of the same Church, a Christian of the same Profession, a Protestant of the same Reform'd Denomination, willingly, eagerly, receiving an Information or Accusation against a Christian Protestant Bishop, of the same Church with himself, and publicly reproaching and exposing him for it, even with Insult and Triumph; and this not only before he had convicted him of it by Evidence, or heard him in his own Defence, things in all Ages thought necessary to the Condemnation of a Criminal, much more in the Censuring an innocent Man: But even before he himself
who

who was the Accuser, had a just Information of the Fact, or knew other than by an Accusation which now appears either foolish or worse, that the Charge was true.

In this matter, let Dr. *Snape* be ever so clean got off from the other Dispute; I say, in this matter he can never be defended; but it will for ever be true, that he has been the Man who has begun to mix Scandal with his Argument, and has, in Aid of his Argument, thrown Dirt at the Reputation of a *Christian Bishop*, without Regard or Reverence of his Office and Dignity in the *Church*, and, which is worse still, without being able to make good the *Charge*.

Having thus left the *Charge* where Justice requires it should be left, I proceed to the History of Fact: The Bishop of *Ba---* having deny'd the *Charge*, and challenged the Doctor in the most pressing manner to produce his Author; the Town began to be in pain for Dr. *Snape*, most Men believing it impossible for him to come off of it; and the Bishop's Challenge was published in such Terms, and with such an Appearance of an assured Advantage, that People generally said, no Man but one fully furnished to clear himself, and entirely innocent, could make such a Publication, could speak such Language; nor have they been mistaken in their Opinion.

However, the Doctor as quick in warding off the Blow as the Bishop had been in making

king it, immediately names his Man, and bringing in Dr. *Hutchinson* as the Person reporting, and the Bishop of *Carlisle* as the Person reported from; and obtaining the said Bishop of *Ca*—— Voucher to the Truth of it, that he had reported it; by this, I say, the Doctor effectually clear'd himself, and every one said, he was now left out of the Quarrel. This Advertisement of Dr. *Snape's* I cannot omit, least the Doctor may think I should not do him Justice enough without it; tho' I shall copy as few of them as I can, the Length of some of them being unsufferably tedious: It is as follows, *viz.*

Eton, June 28. 1717.

WHEREAS the Right Reverend the Lord Bishop of *Bangor* has published an *Advertisement* in the *Daily Courant* of this Day, requiring me to produce the Worthy Person, that will charge himself with the Proof of a Fact, charg'd on his Lordship by me, *Page 40*, of my *Second Letter*; I hereby declare, that I first receiv'd that Account from a Worthy Divine *, who assur'd me, he * *Dr. Hutchinson* heard the Right Reverend Lord Bishop of *Carlisle* declare, That he had spoke with the Person who advis'd my Lord of *Bangor*, upon Reading his Sermon, to insert such Words as *Absolutely, &c.* That some Days after, the same Divine did again assure me, he had heard the same Worthy Prelate a second Time declare that Matter to be true, and that he would justify it to all the World. Upon which, I drew up that Passage, waited on my Lord Bishop of

Carlisle, read the Passage to him, and was allow'd by him to publish it, with an Assurance that he would stand to it. And I question not but his Lordship, on whose Testimony I rely'd, will give my Lord of *Bangor* full Satisfaction.

A. S. N A P E.

This is true. W. C A R L I O L.

Notwithstanding this *Advertisement*, the Bishop of *Ba*——, not willing to part with his Adversary, made another Return upon the Doctor, which how the Doctor effectually acquitted himself of, and what the Occasion of it was, shall follow immediately; only noting, by way of *Introduction*, that upon the above *Advertisement* of the Doctor's, the Bi—— of *Ban*—— immediately advertises again, to bring the Truth farther out, calling upon the Bi—— of *Ca*—— in the same manner, and with the same Earnestness, and almost in the same Terms as he had done before upon Dr. *Snape*, to name the Man. The *Advertisement* it self is so long, and has been made publick so often, that I need by no means repeat it.

The Bi—— of *Ca*——, in return to this, gives the following Publication, still by way of *Advertisement*; and this, for the Reasons presently to be spoken to, I am obliged to make publick.

Being

' **B**eing charged in a very publick Manner by
 ' the Lord Bishop of Bangor, with furnishing
 ' his Adversary with a Load of Personal Infamy, to
 ' ruin his good Name; I do hereby assure his Lord-
 ' ship, and the whole World, that I heartily de-
 ' test and abhor all such villainous and malici-
 ' ous Behaviour. I never did affirm, that the
 ' Words *Absolutely, Properly, &c.* were inserted in
 ' his Sermon, by way of Caution, before it was
 ' Preach'd; but that before it was Publish'd, they
 ' were so inserted, I did (and do still) verily be-
 ' lieve. This Mistake in Dr. Snape's Report of
 ' my Evidence, I mark'd in his Advertisement,
 ' before it went to the Press; and allowed Mr.
 ' Bowyer to publish my Attestation to it, so A-
 ' mended. Whatever his Lordship may say to
 ' the contrary, I do know and affirm, that there is
 ' such a Person in the World, who averr'd to me,
 ' that he did (with Difficulty) prevail with the
 ' Lord Bishop of Bangor, to insert these Words in
 ' his Sermon before it was Published; and that he
 ' had formerly used the like Endeavours, but in
 ' vain, to perswade him to insert them in some
 ' Paragraphs of his *Preservative*, where he thought
 ' they might be of equal Service. I am not sen-
 ' sible that his Lordship has any Authority (*Ab-
 ' solute or Infallible*) to demand of me **I M M E D I -**
 ' **A T E L T** to name this Person: But I take him
 ' to be a Man of so much Christian Courage and
 ' Integrity, that he'll very shortly do his Lord-
 ' ship, himself, and me, that Justice, as openly
 ' to acknowledge the Truth of this State of the
 ' Case. I will not put the *Whole of my Reputation*
 ' (which I hope is as bulky as his Lordship's) up-
 ' on this Matter: But I promise him, that if this
 ' is not quickly done by my Informant, he shall
 ' hear

hear farther from me, who do here again, in the Presence of God, affirm what I have already affirm'd.

W. CARLIOL.

Two Things make the Repetition of this *Advertisement* necessary in the present Case, and without which, I should have abridg'd it as well as the rest.

I. That in this *Advertisement*, the Bi—— of Ca—— shifts off the Essence of Dr. *Snape's* Charge upon the Bi—— of Ba——, from the Words *before Preach'd* to *before Publish'd*; this was so material a Difference, that it sent the Bi—— of Ba—— back to Dr. *Snape* with another *Advertisement*, to demand of him again to produce the Man that had affirm'd, he had alter'd the Original of his Sermon before it was PREACHED. This Dr. *Snape* fully clear'd himself of also, by throwing it back again upon the Bi—— of Ca——, and positively affirming that his Lordship had inform'd him as he had before published, viz. That it was altered before preached; and this the *Doctor* did with such Circumstances as left no room for Contradiction, and, as is said before, fully remov'd himself (the *Doctor*) quite out of the Question.

In this, as almost in all the other Debates on this Head, where-ever the Bi—— of Ca—— turn'd himself, and whoever he quoted, nam'd,

nam'd, or charg'd with any part of the Mat-
ters debated, they universally return'd the
Negative, and threw all the Dirt upon his
Lordship.

2. The second Reason why I have printed
at large the *Advertisement* abovemention'd,
is, Because herein we first meet with the
Bishop, talking of his *Bulky Reputation*; and
because I must observe, that there seems to
be a more than ordinary Occasion for a Re-
putation to be very bulky, which was to
sustain so many Batteries, and so many At-
tacks, as we shall soon see made upon it by
so many and so formidable Enemies, as his
Lordship's extraordinary Conduct was now
to bring upon him.

Whether this *Bulky Reputation* remains as
Bulky as it was before, or whether it has suf-
fer'd any damage in the Storm, is a Que-
stion which I shall not take upon me to de-
termine, but shall leave it to every Reader to
judge for himself in the Reading the Particu-
lars which follow.

And first, it seems the Bi—— of B——
not taking the Bi—— of Ca——e's *Adver-*
tisement for a satisfactory Answer to his De-
mand, draws a Bill upon him again for Pay-
ment of Arrears, and in another *Advertise-*
ment of the 2d of July, which indeed is too
long to place at large in these Sheets; but
may

may be abridg'd thus; ' The Bishop men-
 ' tions that he is very sorry to have such a
 ' Debate with the Bi—— of Ca——, but
 ' justifies it from the necessity. He
 ' charges the Bishop of Ca—— with no-
 ' thing but what he charges himself with;
 ' that he is surpriz'd the Bishop should ra-
 ' ther amend Dr. *Snape's Advertisement*, than
 ' certify the Mistake in it: He says, by this
 ' the Bi—— has made it entirely different
 ' from what it was, and yet shew'd that the
 ' same infamous Charge was intended to be
 ' carry'd on, viz. of the Bi—— of Ba——
 ' having alter'd his, he acquits Dr. *Snape* of
 ' being concern'd in this, observing that it
 ' was transacted between the Bi—— of Ca——
 ' and the *Doctor's* Bookseller.

' His Lordship farther observes, that by
 ' the Bi——p's own Words, and by what is
 ' said on all hands, the Bi—— of Ba—— is
 ' justify'd in saying, that He (the Bi——
 ' of Ca——) did furnish Dr. *Snape*, and
 ' willingly too, with that Load of Infamy
 ' which he had publish'd in the 40th Page
 ' of his *Second Letter*, and that without so
 ' much as speaking to his Lordship about it,
 ' which would have clear'd it all up.

' His Lordship then confronts what the
 ' Bishop of Ca—— owns, and what Dr.
 ' *Snape* had said; and inferrs that both can-
 ' not be true; and manifestly makes it out,
 ' that what even the Bi—— of Ca—— him-
 ' self

self affirms, is a direct Contradiction, and
 that one denies what the other affirms:
 After which, his Lordship concludes thus;

The World, surely, will take Notice of this Unparallell'd Usage of One, who, in All the Disputes he hath engag'd in, hath always abhor'd to bring into the Debate any Part of the Personal Conduct of Those, from whom he hath differ'd; as likewise the Nothing, that this solemn and pompous Charge is going quickly to end in. At present my Lord Bishop of Carlisle, by his own Advertisement, hath acquitted me of the heavy Charge laid against me, by Dr. Snape, till some other Author be found out. It is now dwindled to quite another Charge, in which a certain Person, as yet nameless, is to appear very shortly, and quickly, &c. I am not yet a Judge of what hath been averr'd to his Lordship. I believe Dr. Snape thought himself as certain of what he understood to be averr'd to him. But this I will averr to the World, before-hand, that this new Charge is equally False, and equally Groundless with the other; tho' not equally Infamous; and will come to an equally glorious End. I am sorry if I have displeas'd his Lordship. He himself made it absolutely necessary. I never pretended to compare my Reputation with his Lordship's; or any other Man's. But untouched and unsoil'd as it hath hitherto been,

I

*I will not suffer it to be unjustly torn to Pieces
by any Man Living.*

BENJ. BANGOR.

This is the long *Advertisement* which the
B—— of Ca—— in his Remarks calls a
Dissertation; to which he (the Bi—— of
Ca——) says the Bishop of Bangor, has
drawn his (the Bi—— of Ca——'s) Picture
in such a manner as if his Eyes were peeping
into the Heart of one of the vilest Knaves in
Christendom. The Bishop then proceeds to
explain a little the Circumstances of what
was transacted between himself and Dr.
Snape's Bookseller.

But in the mean Time what was doing
more secretly, broke out in publick another
way; for it was now whisper'd about Town,
that the Man who the Bi—— of C——
intended to saddle this Story upon, was Dr.
Kennet, the Dean of Peterborough, and that
my Lord of Ca—— had written to him a-
bout it; and that consequently when the
Answer came, the World should find the
Bishop of Carlisle acquit himself as well and
as effectually as Dr. Snape had done.

This Discourse, it seems, did not arise
from nothing; the Fact was true; for Dr.
Kennet sends my Lord of C—— a Letter
in Answer to his Lordship's, and therein de-
nies the whole Thing, concluding my Lord
of Ca—— had forgot himself. *The kindest
Thing*

Thing he could indeed say, that he might be told so by some body, but that it was not by him, peremptorily avowing, as the Bishop repeats his Words, That he knew nothing of it.

*A true Copy of a Letter of Dr. Kennett,
to the Lord Bishop of Carlisle.*

My Lord,

BY your Lordship's of *June 29*, I am surpriz'd to the last Degree, that your Lordship should suppose me to be that Person who advis'd *my Lord Bishop of Bangor*, upon my reading his Sermon, to insert such Words as Absolutely, &c. Your Lordship's mistaking your Man, must arise from the Variety of Company, and Multiplicity of Business, wherein your Lordship is engag'd, and may well occasion a Failure of Memory, in some particular Names and Things. In Truth, my Lord, I never said or thought, or could possibly insinuate any such Story, False in it self, and never within my Lips or Heart; I had no Manner of Correspondence with the Bishop of Bangor about the Preaching or Publishing his late Sermon; I never saw or heard any one Paragraph in it, before it came out of the Press; I could not possibly have the Honour to prevail with his Lordship to insert, or alter any one Word in it. I am as sure, as of my one Breathing, that I never did, directly or indirectly, lead your Lord-

C

ship

' ship into any such Imagination. And if
 ' any other Person hath made use of *my*
 ' *Name*, in such Discourse with your Lord-
 ' ship, he did me great Injustice. I always
 ' believ'd, and upon Occasion, affirm'd the
 ' contrary, That it was my Opinion, that the
 ' Lord Bishop of *Bangor* had acted wholly in
 ' that Matter, according to his own Judg-
 ' ment, without the Assistance or Advice of
 ' any other Person.

' I must therefore beg your Lordship to re-
 ' collect your self, and not to fix an Imputa-
 ' tion upon me that is wholly groundless and
 ' wrong. I always convers'd with your
 ' Lordship with great Sincerity, I never im-
 ' pos'd a false Thing upon you, nor would
 ' I now, for any Hope or Fear in the World,
 ' deny the Saying of any Thing I had once
 ' said. Had I told such a *Tale*, I would
 ' have own'd the Telling of it, and have ta-
 ' ken the Shame justly to my Self. But I
 ' never *affirm'd*, I never *suggested* to your
 ' Lordship, or to any Mortal Man, that *the*
 ' *late Sermon* of the Bishop of *Bangor*, was
 ' *Preach'd with my Knowledge, or submitted*
 ' *to my Correction*. I knew nothing of it, I
 ' had no manner of Concern in it, nor could
 ' I have the Vanity to *intimate* any such
 ' thing.

' And therefore, if your Lordship, upon
 ' any Mistake in Memory, or any Misinfor-
 ' mation, has reported me to be the Man,
 ' I do beseech your Lordship, I do insist up-
 ' on

‘ on it, that your Lordship would not suffer
 ‘ that Mistake to be imposed upon the World.
 ‘ For I must do my self the Justice to declare
 ‘ in the most solemn Manner, that whoever
 ‘ was the Author or Relater of such a Story,
 ‘ I was not; and, before your Lordship’s
 ‘ Letter by this last Post, I never heard or
 ‘ dreamt of the least Syllable of it.

‘ I believe I could tell how your Lordship
 ‘ was drawn into such Mistake, but there is
 ‘ no Need at present, to say more than what
 ‘ I must have Leave to say, That your Lord-
 ‘ ship is *mistaken* if you conceive me to be
 ‘ the Person who told any such Thing. I
 ‘ am,

(My Good Lord)

Your Lordship’s very Faithful,

Humble Friend and Servant,

Peterborough,

July 17 1717.

Wh. Kennett.

This was surprizing indeed, and the World
 was now perfectly astonished; every one
 that had any Respect for my Lord of Ca—
 began to be in Pain for him, when we were,
 (to stop our Wonder for two or three Days)
 amused again, with an Account, by way of
Advertisement, that a Book would come out,
 entituled, *A Collection of Papers scatter’d*
lately about the Town; with some Remarks
 C 2 *upon*

upon them. And accordingly such a Book did come out, in which some of the above Letter of Dr. Kennet's to the Bishop of Ca-- is inserted as is proper to the Purpose.

From hence most of the Controversy is carry'd on by meer Negatives, writing on one Side and on the other, affirming things directly contrary to one another; so that in the Consequence it is to be observ'd, it is impossible but one Side or other must be guilty of *solemnly affirming a Falshood*; a Crime which they all acknowledge to be detestable: Both Sides appeal to God for the Truth of what they say, Pledge their Faith, Honour, Reputation, nay Salvation, upon their Words; and yet we are sure, *One or other must be false*; and I think I may add, they must know it to be so; I must own that this is a dreadful Extremity for Clergy-men to run, and Clergymen of such high Rank in the Church; and where-ever it falls, the Reputation, I must needs say, will be far from being BULKY, in my Opinion.

Let us see then, what my Lord of C--- will say to this extraordinary Letter of Dr. Kennet's; his Words, (for his Book is now come out) are directed to the Bishop of Bangor, thus; *I did indeed expect, my Lord, that the different State of this whole Controversy would have rested betwixt your Lordship and the Dean; but I now see 'tis he or I that must sink or swim, as our Neighbours are pleas'd to believe or disbelieve us on our (respectively)*

pectively) contrary Vows and Protestations. I have already appeal'd to the righteous Judge of the Sincerity of my Heart, in all that I have said or written on this Point: And I must now submit my Reputation in the World to be weigh'd in the Scales with Dr. Kennet's, and leave it to Man's Judgment to determine whether of us two will be reputed the more faithful Historian. See the Bishop's Remarks.

It is to be observ'd, that Dr. Kennet at the latter End of his Letter above, had said, he could tell something of the Manner how the Bishop was drawn into such a Mistake. This his Lordship rallies the Doctor a little upon, and indeed 'till the Doctor does tell this reserv'd Story, the Bishop seems to have the better of him, thus, ' The concluding Paragraph of his (Dr. Kennet's) Letter is a little amazing: Here the Bishop repeats the Clause of the Doctor's Letter, as above: *My Blood, says my Lord of C—— was a little warm'd into Indignation, upon the Reading this Clause, when I had earnestly call'd upon this Gentleman to do me Justice, shall he tell me that he can (he thinks, disentangle me: But he will not do it for the present? If he can convince me of my being in an Error, and shew how I fell into it, let him (for his own sake, for God and his Truth's sake) discover what he knows; and I promise, (God of his Mercy, I trust, will enable me to perform) that I will thankfully take all that Shame to*
my

my self, which he can prove to belong to me ; and duly humble my self before all the Powers of Heaven and Earth. Could he induce me to believe that I fell lately (in his Study, for there was the Place of our Conference) into a Swoun, or a Trance, and continued in that Deliquium (seeing Visions, and dreaming Dreams) for several Minutes together, I might probably be perswaded to think, that all that I have said of this matter was the Effects of a distemper'd Brain; of some Fits of a Phrenzy, or an Epilepsy: But if he never observ'd any thing of this Kind in me, 'tis not likely that my Mistake arose from any bodily Infirmities. He may perhaps, at his Leisure, discover some other Spring; which I am far from being able to guess at.

And thus now the Dispute is transpos'd, as also the Persons; the Debate, as I noted before, is now wholly upon the Reputation of two Clergymen, not upon the Subject of the Bishop's Sermon; and the Disputants are no more the Bishop of Bangor and Dr. Snape, but the Bishop of Ca—— and Dr. Kinnett; in which Case I find the Town much more indifferent than they were before, believing the Reputation of either of them to be less bulky than they themselves seem to insinuate.

In the mean Time, my Lord of Ca—— makes loud Calls upon my Lord of Bangor, to consider the Loads of Infamy which these unpertinent Wrangles bring upon them all.

Is it Nothing, my Lord, (says my Lord of C——) to encourage a profligate Newsmon-ger, in his throwing into every Corner of the Kingdom such a scurrilous Piece of Buffoonry as that summary Report of the Cause now depending betwixt B. S. and C. which we had in Yesterday's Flying-Post? Your Lordship seems resolv'd that such Scaffers as this shall not want Matter for the Continuance of their Mirth.

In this Complaint, his Lordship seems to act a part somewhat like the Fable of the Cock and the Horses; 'A Cock being, it seems, 'roosted in a Stable, had not stay'd long 'there, but the Farmer's Horses came in 'from their daily Labour, and took up the 'whole Place; so that they became very 'troublesome to the Cock, stamping and 'kicking, as he thought, in a most dangerous 'manner; whereupon he gives them this 'grave and wholesome Advice, *Hark ye, good 'People, says he, I believe it would be best for 'us all to stand still, for fear we should tread 'upon one another.*

The Moral of this Story is apply'd to some People, that when they are sure to have the worst, are mighty forward to advise to Peace and Charity, and good Temper; but if they think they have the Advantage, they are too forward to make a Disturbance. How far the Moral reaches the Case before us, I leave to impartial Judges to determine.

But omitting this farther Enquiry, let us see

see what my Lord of Ca—— says to the Dean, that so we may place the two contending Parties in the true Opposition to one another, that by their Words they seem to place themselves in. The Bi—— of Ca—— directing his Remarks to the Bishop of Bangor, has these Words: *The Reverend Dr. Kennett, Dean of Peterborough, is the Man I mention; from whom alone I had the Information of your Lordship's applying to him for Advice, before the publishing of your Sermon, and your agreeing to the Counsel he gave, in the Manner and Form wherein I have already specify'd it. What led to this, was, our discoursing on the Report of the Lower House of Convocation; which, he said, was not carried so unanimously as had been represented; That your Sermon was basely misunderstood, misrepresented, &c. After some little Talk about the Words now under Debate, he assur'd me (with a smiling and pleas'd Countenance) that your Lordship was indebted to him for those Fastnesses; for that he had prevail'd with you to insert 'em. I put the Question, Whether he had not been likewise advis'd with, before the publishing of your Preservative? Yes, said he, I was; and never was more solicitous for any Thing in my whole Life, than I was for the inserting of these in some Parts of that Discourse, which visibly wanted them. The former part of his Story was told with such an Air of Complacency, Satisfaction, and Comfort, that I could look*
upon

upon it no otherwise than as a certain Sign of the Pleasure he took in reflecting on his own Happiness, in being thus serviceable to his Friend; and I was thereupon the less cautious in reporting what my Friend seem'd desirous to make publick for his own Honour. This (as I hope for Eternal Salvation!) is a faithful and punctual Account of what I had from Dr. Kennett's own Mouth, to the best of my Remembrance, and the strictest Recollection that I can make of what pass'd betwixt him and me on the Subject Matter of your Lordship's Sermon.

Nothing can be more directly opposite than these two Affirmations; nor is it easy for any Falshood to be more positively, and with more Assurance affirm'd, than these things are affirm'd on both Sides. The Dean declares he never spoke a Word; the Bishop affirms he spoke it with Complacence, with Smiles, with an Air of Satisfaction; the Dean declares the Story is false in it self, and cannot be true of him, and that he never had any Discourse with the Bishop of Bangor about it.

What shall we say to these Things? It is true the Weight here depends upon the Bulkiness of the Bishop's Reputation, and that of Dr. Kennet's, and, as the Bishop observes, they must sink or swim as their Neighbours are pleas'd to believe or disbelieve them on their respective contrary Vows and Protestations.

D

Now

Now, even in this part, *viz.* of comparing Reputations, the Bishop of *Bangor* seems to give us a Rule to judge by, *viz.* to see which has contradicted himself in the Declarations they have respectively made, the Bi—— or the Dean: ‘ The Dean, (*says the Bishop in his Advertisement of the 9th of July*) has not yet contradicted himself in his Testimony. Which I am sorry to say the Bishop has done over and over: In Pursuit then of Truth between two contradicting Evidences, both of which lay their *Reputation* at stake, I think I can take no surer Way than to judge by the same Rule which the Bishop takes.

Nor can I make any Remarks so just, upon what hitherto appears, as what the Bishop of *Bangor* has published since upon that Subject; in which his Lordship fully lays the Weight of the whole Controversy upon the Bi—— of *Ca——*’s contradicting himself; and in spite of the *Bulkiness* of his *Reputation*, seems to me to tell him, that what he has said, not only *is not true*, but really *cannot be true*; and that in several Branches of it, from his own Words, take them either one way or other.

1. Says my Lord of *Bangor*; ‘ The Bishop of *Carlisle* does not deny that Dr. *Snape* read the Passage to him which was published, and laid an Emphasis upon the Words, *before it was preached*; and yet he (*the Bishop of Ca——*) says he never once thought that what is debated, *viz.* Advice
for

* *for an Alteration*, was before it was *preach-
ed*. This is so full of Self-Contradiction,
that no Man of a really *Bulky Reputation*
could be guilty of it.

2. Again in Justification of his allowing
the Doctor to publish that Scandal upon the
Bi — of *Bangor*, he says, He did not mind
those Words at the Doctor's reading it
over, in which the Scandal was contain'd ;
and yet he says afterwards, that had Dr.
Snape been open with him in communicating
the Use he design'd to make of that Circum-
stance of Time, all the Clutter had been pre-
vented: And he further owns, the Doctor
was open with him, for that the Passage on
which the whole Scandal rely'd was read to
him with *due Emphasis*.

3. In one Page the Bishop says, the main
of his Evidence is truly reported in the Do-
ctor's *Second Letter*. In the next Page, that
the *one only Report* the Doctor hath made of
it, which relates entirely to the Alteration of
the *Sermon before Preaching*, is not true.

4. He owns that he gave the Doctor his
Allowance to publish that *Libel*; yet he adds,
that when the Doctor read to him that *Li-
bel*, which he was to licence, he did not mind
what was in it.

5. He complains the Doctor was not open
to acquaint him with his Design; and yet
owns that the Doctor *was open*; and read
distinctly that very *Design* to him express'd
in that Passage.

6. He professes he did not *project Infamy* against the Bishop of Bangor, but owns that he first willingly furnish'd it; and then, after hearing it read, allowed the Publication of it.

7. In his own *Advertisements*, he saith, that he marked that *Mistake* in Dr. Snape's *Advertisement*, which related to the Time, and allowed Mr. B. to publish his Attestations to it *so amended*: But now, he says, that he did not allow it without *further Amendments*. In the same *Advertisement*, he declares, that he *takes his Informant* (Dr. Kennett) *to be a Man of Christian Courage and Integrity*; but since the Dean will not testify the greatest Falseness in the World, he now leads People to think, that his *Informant hath neither Christian Courage nor Integrity*.

If these Contradictions subsist, I fear the *Bulky Reputation* of the Right Reverend Prelate will suffer some Diminution; if they can be reconcil'd, the World would be very much oblig'd to the Person; for my share, I must acknowledge that they seem diametrically repugnant to one another, and not to be brought together by any Means whatever.

It would be too severe a Jest here upon the Bishop of Ca—, to say his Lordship did well to mention how *Bulky* his *Reputation* was, when he knew that he was going in this manner to load it even beyond the Strength of any ordinary Reputation to bear,

for

for affirming Contradictions is a Burthen past the being born by meer Reputation, let it be as great as can be imagin'd, or the Person who is to carry that Load as high as can be supposed; *Reputation*, will indeed assist to support Truth, it will help to defend what can be defended; But when we come to assert Falshood, and support Contradiction, it is Face, not Credit, must carry on such a Work.

But to go on: The Bishop of Ca—— having thus expos'd himself in his Remarks, one would have thought he might have sat still, and not have plung'd himself farther in the Mire; but it is the Fate of Men under one Delusion to plunge themselves into more. The History of which also is necessary to make out my Title, viz. To consider this *Bulky Reputation* of a certain B——p.

At the End of the Book of Remarks, mention'd above, my Lord of Ca—— is pleased to add in an *Appendix* or *Postscript* to the History of Fact the following Lines:

' Saturday, July 6. This Morning a Gentleman, after the Copy of Dr. Kennett's Letter appear'd in the *Daily Courant*, brought me a Written Paper, wherein were the following Words:

The Dean of Peterborough waited on the Bishop of Bangor; and, over a Dish of Tea, told his Lordship, That his Sermon had made

a great Noise about the Town; but he hoped his Lordship would put in some necessary Limitations before he publish'd it, that it might not give Offence: And then said; But, my Lord, why should I say any Thing of that to your Lordship? for I am sure, if it pleases your Lordship, it must please every Body.

I forthwith carry'd it to my Brother in *Salisbury-Court*, supposing that he might be acquainted with the Person concern'd; who, my Friend told me, was an Eminent Citizen, and a Member of the *Common-Council*. My Brother quickly brought him to me; and he as readily gave his Attestation to the Truth of the Paper, in the following Subscription:

This is a true Copy of what I gave under my Hand, as related to me by Mr. Timothy Child, in Child's Coffee-House, and affirm'd to be reported to him by the Bishop of Bangor himself.

Leonard Henchman.

The Gentleman has since let me know, (what he could not recollect at the Time of his Subscribing) viz. That this Discourse happened betwixt him and Mr. Child on Monday last, July 1. the very Day whereon was publish'd the single Advertisement of

W. CARLIOL.
Now

Now either the World is gone mad, and Men are conspiring on all Hands in the most infamous manner, to assault the *Reputation* of my Lord of *Ca*——, or else my Lord himself has very ill Luck; for no sooner had he published this Paper, as above, but Mr. *Timothy Child* published by an Advertifement, that it was all entirely false, and that he never spoke any such Words. This is published in the *Daily Courant*, July 9.

Notwithstanding this, the Bi— of *Ca*—— sends a Letter to the Dean, wherein he insists on the same Testimony of Mr. *Henchman*, as if not confronted at all, and without so much as taking notice that it had been deny'd by Mr. *Child*. This Letter being extraordinary indeed in its self, is as follows:

Mr. Dean,

OUR last Week's Posts brought me two Letters from *Peterborough*; a Copy of the former whereof was publish'd in most of the printed News-Papers of *Saturday*. This seem'd the more strange to me, because (in your second Letter, which came but on *Friday* in the Evening) you express your own hearty Sorrow to see those Papers taken up with Advertisements of Personal Altercation, ——— for common Sport to the common Enemy. I shall (for once, and no more) give you an Answer in your own way. In the former you declare, in Lines as strong and solemn as can be penn'd, that you had no manner of Correspondence with the Bishop of *Bangor* about the preaching or publishing of his late Sermon. I have already, with the

the like Solemnity, avow'd that you lately told me another Story.

I will not repeat what is publish'd in my printed Letter to the Bishop. I will only beg your taking the same Advice which you give. Recollect your self, I beseech you: For, since this Dispute of ours began, Mr. *Timothy Child* has (in a publick Coffee-House) averr'd that the Bishop of *Bangor* himself averr'd to him, That (after the Sermon was preach'd, and before it was publish'd) you did, in a kind friendly Manner, inform his Lordship of the great Noise which his Sermon had made about the Town; and that you hoped his Lordship would put in some necessary Limitations before he publish'd it. Now, 'tis not to be imagin'd that Mr. *Child*, the Bishop's own Brother-in-law, would misreport what he had heard of this Matter. Whether any such Limitations were put in, upon this Hint of yours, does not yet fully appear; but I am satisfy'd that you had the Vanity to believe that they were, and on this Belief to ground the whole Story (True or False) that you told me of their being so put in.

In your second Letter, besides your repeated Protestations of your never having reported or suggested to me one Syllable concerning the Bishop's being advis'd by you about any thing relating to his Sermon, there are some Arguments which you hope will convince me that you are now in the Right; and that my Memory has basely fail'd me. I shall but just touch upon the Particulars.

1. You are perswaded that this Tale was first told me by Somebody (one of our Enemies, as you afterwards explain your self) whom I have now forgotten; and that, like many other silly Tatlers, I talk'd it so long till I verily believ'd

' it and imagin'd that you your self had inform'd
 ' me of it, I will not offer to give such a Reply
 ' to this Suggestion as it deserves. 2. Your next
 ' is, That I am prejudic'd against you, as a
 ' Friend and Favourite of the Bishop of *Bangor*;
 ' and confirm'd in this Prejudice by your talking
 ' with due Respect of his Lordship. This Insinu-
 ' ation is as uncharitable as the other is disre-
 ' spectful and slighting. 3. Had the Bishop ad-
 ' vis'd with you, and you recommended the in-
 ' serting some Words, it would have been a Se-
 ' cret; which (for several Reasons) would never
 ' have come out of your Lips. By the Manner
 ' of its coming out of your Lips, 'twas impossible
 ' for me to look upon it as a Secret; as has been
 ' already observ'd in my foremention'd Letter to
 ' the Bishop: And yet I kept it as one till such a
 ' solemn Appeal to God, as I thought to be very
 ' provoking, forc'd it from me. 4. Your Not
 ' hinting this to other Friends as well as me (if
 ' I should happen to be the single Person to whom
 ' you imparted it) was no special Mark of your
 ' singular Affection, as you have now managed
 ' the Point; and I heartily wish that you had
 ' conceal'd your pretended good Services to the
 ' Bishop from Me, as well as from others. 5.
 ' You did not see his Lordship for a Month be-
 ' fore or after the Publication of his Preservative;
 ' which is a Demonstration (you say) that you
 ' could not be the Person who aver'd to me that
 ' you endeavour'd to perswade the Author to in-
 ' sert Words in some Paragraphs of that Book.

' This is far from being an Argument of such
 ' irresistible Force as you would have it: For,
 ' notwithstanding all its Strength, the latter part
 ' of your Story may be as true as the former; and
 ' both Parts of mine rest unmov'd. Let me now,
 ' Mr. Dean, take my Leave; with this Protestation,
 ' in your own Words, that I have always

convers'd with you (during an uninterrupted Friendship, of more than 15 Years Continuance) with great Sincerity; nor have I, to this Moment, wittingly impos'd a false thing upon you.

I am as desirous as you can be to think that the Bishop of *Bangor* both preach'd and publish'd his Sermon and his Preservative without the Assistance or Advice of any other Person; because I am likewise willing to hope that he stands very much alone in the Doctrines therein set forth and maintain'd. I am,

Tours, &c.

W. CARLIOL.

The Bishop of *Bangor*, resolv'd not to let one Word go unanswer'd, returns upon this Letter with such stinging and terrible Reproaches, and in themselves so terrible, that it must be left to the World to judge whether the *Bulky Reputation* we are talking of, is not much lessen'd by it; and there needs no more to be observ'd than what the Bishop has touch'd upon.

Whereas the Lord Bishop of Carlisle hath, in a Letter to the Reverend Dr. Kenner, publish'd in the Evening Post of Tuesday, assured the Dean that Mr. Childe had averr'd that I my self had averr'd to Him, that a Conversation pass'd between Me, and Dr. Kenner, (before my Sermon was publish'd,) about Limitations to be added, &c. I am resolved that not the least Tittle of the Infamy, which he picks up, shall remain upon me: And therefore observe to the World, that when He wrote this to the Dean, He himself

himself must be supposed to have seen, in an Advertisement that Morning, (which was placed next to my own, and concern'd him too much not to be look'd into.) that Mr. Childe was so far from averring this which the Bishop affirms of Him, that He averr'd, and attested the very contrary. Let all judge what Credit is due to a Person, if in the Morning He knew that Mr. Childe had absolutely denied that He ever spake one Word to me, or heard one Word from me, about any such Conversation; and, did in the Evening write to Dr. Kennet and assure him that Mr. Childe had averr'd, what He knew Mr. Childe had denied. I am sorry to go on thus: But there is a Necessity to throw off the Infamy from my self, to the Proper Person. I must therefore, upon the whole, Charge the Bishop, first with willingly reporting a gross unchristian Scandal of me, and willingly licensing it, and readily undertaking to prove it: Then with turning it off to quite another Story, equally false: Then with publishing a piece of Coffee-House Talk, misreported to Him five or six Days after it was suppos'd to be over-heard, as an Averment, and a Support of the only Remnant of his Scandal: And now at last, that this Matter may end as infamous as it began, with writing to Dr. Kennet, that a Person had averr'd a Matter, which that Person had absolutely denied. I profess solemnly, that no Word ever came out of my Mouth to Mr. Childe, about any Conversation between Me and the Dean, relating to Limitations, &c. As I have already profess'd, and that there never was any such Conversation; and I hope, my Truth hath appeared sufficiently thro' this whole Affair. I pray God forgive the Beginning, the whole Procedure, and this shameful end of it. But He who speaks so much of the Character of a Bishop, should reflect what a Wound he hath attempted, to give (with Willingness, without Provocation, without the least Hint or Notice to my self) to the Character of one, who never deserv'd such Usage from him, or any Man living; and who will never cease, till He hath

traced back the Whole of this, and another Scandal in Dr. Snape's Book, to their true Original.

BENJ. BANGOR.

After this Advertisement, I need add nothing to the Subject in general ; but desire to say one short Word to the two Bishops, with due Reverence to their Lordships Characters.

1. To the Bishop of C—— ; suppose, for the Argument sake, that it should be true, *tho' I must confess it seems to me otherwise ;* but suppose, I say, that his Lordship should produce a Person that had told him, that the Bishop of *Bangor* had thus added to his Sermon *before it was preached*, what yet has he done? Has he not run away with this Tale, *for I doubt 'tis no more*, to the Enemy? Has he not related this as a Fact which should load the Bishop of *Bangor* with Infamy? In what Terms could this Story be related, but as a Reproach on the Bishop of *Bangor* as a Man that had first shewn his Sermon, and had it corrected by a Friend, and yet in the solemnest manner affirm'd that he preach'd *it without the Knowledge of any Man living?* To say he had added to it before it was published, was nothing to the Purpose ; neither does it seem to consist with Reason, for the Bishop of *Bangor* could not say he printed it *without the Knowledge of any Man living* ; preach it he might ; and this alone is enough to convince any Man, that the Bishop of C—— could not mean at first that it was shewn before

fore printed, or alter'd before printed, for this would have amounted to nothing in the Telling: The Reason of Telling this Story is evident, *viz.* It was told to contradict the Bishop of *Bangor* in what he had said of **PREACHING** the Sermon *without the Knowledge of any Person*; if this was not the Reason of it, there seems to be no Consistency in the very mention of it to *Dr. Hutchinson*; nor in the Mention of it by *Dr. Snape*; and for this Reason the World gives Credit to the Affirmative, and all the *Reputation* of the Bishop of C——, *however bulky*, seems too little to overthrow it.

But to turn my Speech to both Sides together, and so conclude this Work; if I might advertise these Advertisers, it shall be, that since the Dispute is thus become a matter of Scandal, they should let one another fall as softly as they can at last, and not give the Enemy Occasion to blaspheme; that even the Victor, who that is I need not name, should sit down and make the farther Debate about it, *if it must be farther debated*, as private as he can, that they may not expose the very Christian Name among Infidels, the Protestant Name among Christians, and the Name of Bishop among Protestants.

In a Word; if they would not make sport for the *Tories*, let them be quiet as *Whigs*, and if nothing of these politick Reasons will prevail with them, I recommend to them the Apostle's Rule;

Rule; Forbearing one another in Love; this is doubtless their Duty, if the Bishop of *Car* — has been misinform'd, or has misunderstood his Informant, if he has been unwarily forward to mention a thing of Moment without sufficient Ground, nay, if he has made the Story out of his own Imagination, the Bishop of *B* — has the more room for the Exercise of his Charity and Christian forbearance, and cannot carry his Resentment to their Extremities, without great Scandal to his Christianity.

Neither will it in the end answer the Expectation, for in what does the Advantage lye after he has obtain'd all that which he calls Satisfaction to his Reputation, all he gains now is to have it said that he has sully'd the Reputation of another Christian Bishop, or turn'd all the Reflection upon the Reputation of another Bishop of the *Church of England*, in which I must take the Liberty to say, that tho' he may throw the Scandal of the present Charge off from himself, and Saddle it on the Back of the Bishop of *Car* — yet he will bring upon himself another Scandal, and that of as Foul a Nature as the other (*viz.*) of a Man full of Resentment, full of Anger, Wrath, Strife, &c. And therefore it seems his Interest, tho' I do not say it is so much as it is the Interest of the Bishop of *Car* —, to put an end to their Unchristian Strife.



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